

THE BAPTIST RECORD.

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News in the Circle. Martin Ball.

The Elim Church, Georgia, recently ordained to the full work of the Gospel ministry Brother Claud Grimes.

Rev. R. L. Stratton has resigned the pastorate at Belleville, Mo., to accept the work at Rorthville, same state.

Pastor J. H. Biscoe, Kansas City, Mo., closed a meeting with his church Dec. 2, resulting in 62 conversions and 56 baptized.

Rev. J. N. Bull has been called to the Beaver Dam Church, Tennessee. He accepts and will enter the work at once.

Dr. J. E. Gwatkin, of Kentucky, a strong preacher and a faithful pastor, accepts a call to the pastorate of Sayre, Okla.

Rev. Otis E. Carter, of the Second Church, Austin, Texas, resigns to accept the call to the First Church, Brenham, Tex.

Rev. C. A. Owens leaves Lake City, Fla., and accepts the First Church, Tecoa City, Ga.

Pastor T. O. Reeves, after three years' successful work at Geneva, resigns, to accept the call to Hartford, Ala.

Rev. C. H. Bell has resigned at Cottage Grove, Tenn., and accepts work in Texas. He was among the best pastors in Tennessee.

Dr. Everett Gill, missionary to Italy, has been compelled to give up his work and return to the United States, on account of failing health. May he speedily recover.

Rev. W. E. Raffety, Syracuse, N. Y., has accepted the call to the Edgerton Place Church, Kansas City. He was educated at William Jewell College, Missouri.

Rev. J. H. Anderson has resigned at Trenton, Tenn., and will move to Kentucky to work as general evangelist under the State Mission Board.

Rev. J. H. Gambrell has been called to the care of the First Church at Marlin, Texas. The church is hopeful that he will accept.

At the recent meeting of the Texas State Mission Board, S. C. Bailey, M. O. Meadors, S. W. Smith and J. M. Reynolds were elected General Evangelists.

The Texas State Board of Missions has laid out the work on the basis of \$125,000 for State Missions alone. What great things Texas does accomplish.

Rev. C. B. Wright, Quincy, Fla., has been called to the pastorate of the church at Lafayette, Ga. He enters upon his duties as pastor at once.

Missionary A. B. Deter from Dio Brazil, is visiting churches and conventions in Texas and Missouri. He has been in Brazil six years. He will return to his work in Brazil as soon as his health will permit.

All the B. Y. P. U., publishing business has been transferred to the American Baptist Publication Society. The Society assumes all the business operations hitherto conducted by the B. Y. P. U. A.

Rev. E. E. Howe, New Albany, Kansas, was ordained to the ministry December 7. His work at New Albany has been blessed. He now assumes the complete pastoral relation.

The Bellevue Avenue Church, Memphis, increased the salary of the pastor, H. P. Hurt, \$300.00. The work is prospering in his hands and his people justly appreciate him.

Rev. C. M. Gordon, a Presbyterian preacher of Ozark, Ala., joined the church at Bainbridge, Ga., and was baptized by Rev. A. J. Reamy. He was ordained to the ministry at once.

The Word and Way, one of our newsiest and most helpful exchanges, has a splendid series of articles from the facile pen of Rev. N. R. Pittman, the Associate Editor. He is giving fragments of his Journey through the East.

Rev. T. D. D. Clark has resigned the work at Manassas, Va. His future plans are not revealed, but he will not long be out of work for he is a good man and a strong preacher.

Rev. J. P. Hemby, Brookhaven, has resigned his churches to accept work in Arkansas. He has served the State Convention as Recording Secretary for a number of years.

Pastor J. B. Quin leaves Yazoo City and takes up the work at Prentiss. There were 147 additions for the last fifteen months. All collections increased. He moves on account of his health.

The Board of Directors of the Baylor Theological Seminary, adopted as the name of the separate institution, Southwestern Baptist Theological Seminary. Many thought the State of Texas wanted it named for Dr. Carroll, its distinguished Dean, but his refusal was so emphatic they observed his wishes. A charter will be secured at once.

Rev. J. E. Thigpen is closing his seventh year as pastor of the Magnolia Baptist church. The church has steadily grown in numbers and efficiency, and he is loved, by his people. The pastoral relation is beautiful and strong where love reigns. He will enter upon his eighth year on January 1st, 1908. We know and loved Brother Thigpen in our College days, and the tie has strengthened with passing years. We have none truer than he.

WHY IS THE WORLD SO GLAD?

Walter M. Lee.

Why is the world so glad tonight?
I think we would like to know.
Why is the Christmas tide so bright,
And why do we hail it so?
Because the Redeemer of men was born,
This day, in the long ago.

He was not born in a palace grand,
Nor laid on a silken bed;
For His birth took place in the oxen's stall,
Where the cattle and sheep were fed.
And down in the manger, upon the straw,
They laid his kindly head.

The same little Jesus, that laid and slept
In the manger on that day,
Is seated now on the highest throne,
And his universal sway
Brings joy and peace to the hearts of men,
On this happy Christmas day.

The December Offering.

The date for filling up the treasury in behalf of the cause of Sustentation is at hand. If it be delayed, in all probability it will be crowded out for the year, as the time for the great mission cause will follow close after the New Year, and so occupy the attention of our people that there will be little opportunity given to do anything in remembrance of the "poor whom we have always with us." There came two gracious letters showing that some of our people are watching with interest this particular benevolence. One was from a sister who writes: "It is with pleasure that I contribute my mite to this worthy object and pray that God's richest blessings may rest on these dear old soldiers of the cross. I am in my 76th year and the widow of a Baptist preacher," and with the letter came \$5.00. Another writes me, "My father was a preacher and I have a loving sympathy for these old brethren. May our Heavenly Father bless and care for them through his servants here on earth." With this letter came a check for \$100. The pastor at Steen's Creek and Brier Hill sends the earnest of their good will with \$70.35. Hollandale under the leadership of a preacher new to Mississippi but alive to every good word and work sends \$50. Aberdeen adds \$20. May I beg you brother, sister, do not allow the year to close without sending a Christmas Gift that will be helpful to the taking care of these old people. Just a little while will they be with us, and now is our time to do them good.

A. V. Rowe.

Dr. J. B. Searcy retires from the position of Editor and Manager of The Baptist Advance, Little Rock, Ark., and assumes his former position of Corresponding Editor. He differed with his partner editor, McKinney, as to the subscription price of the paper.

If God's Isn't Boss Who Is?

I am ashamed of a family fight—and more especially in my own family. There should be such perfect harmony among members of the same family that no fighting should ever be engaged in by its members among themselves. But it seems that our Baptist family in Mississippi are engaged in a real theological family row over one of the fundamental doctrines of the household faith. Arminianism has found a very wordy and persistent advocate within our own ranks in the person of our beloved brother, Rev. E. L. Wesson.

The battle between Arminianism and God's eternal sovereignty was fought out to a finish by many minds many years ago, and there is absolutely nothing new to be said on either side.

Baptists have always, so far as I have been enabled to learn, stood uncompromisingly on the side of God's sovereignty.

Let us notice just a few of our brother's comments on some words from the old Philadelphia Confession of Baptist Faith. Here is one at which his "soul revolts." "God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass." Look closely at the language. 1st. "God decreed." Decree means, that after making choice of a certain course of procedure, one becomes fixed and settled on a purpose to follow it out to accomplishment. Now God certainly must have done that. 2nd. He must have made His choice and fully settled in his own mind what he would do before he began his active work of creation, which is equal to saying that his plan was formed and purpose fixed "from all eternity." 3rd. This surely was done "by the wise counsel of His own will" from the simple fact that his was the only will in existence at that period. 4th. All this must have been "freely" done because "unchangeable" decree. Being himself the existence to either hamper or influence him in any of his great decisions as to what he would do. 5th. It must have been an "unchangeable" decree. Being himself the planner and originator of every agency that could ever operate to bring about any and all possible conditions, he would never have planned, formed and put into operation agencies that would have brought about conditions that would have begotten a desire to change his original plan. 6th. "All things." In His great plan and purpose he undoubtedly included everything and appointed it a place in that plan, putting such limits about it, as to govern it, etc., as would make it finally conserve to the one mighty end, the glorious praise of His matchless name. The devil, sin fallen angels and men persistently impenitent through life, were never a surprise to God, but were included in His original plan and purpose, yet in such a way as to not make God a sharer in any of the evil of these things. 7th. "Whatsoever comes to pass." Nothing can "come to pass" of itself. Some agency must bring things to pass. All agencies proceed from God. All things were made by Him. John 1:3. Both logic and Scripture fully support this entire article of Baptist faith that our brother's "soul revolts" at.

See just these few of the many plain assertions of Scripture: "I am God and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done, saying: My counsel shall stand, and I will do all my pleasure." I have spoken, I will also bring

it to pass; I have purposed, I will also do it." Is. 46:10,11. "In whom we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of his own will." Eph. 1:11. If such passages as these do not teach just what the article under discussion declares, let some one tell us what they do teach.

Brother Wesson jumps with both feet on expressions, "effectual calling" and "some common operations of the Spirit." He seems to think that God would greatly injure the "poor wretches," as he terms the non-elect, by allowing them to hear the gospel (which is the outward call) and giving them "some common" impressions of his Spirit. I cannot see why. Being non-elect does not cause their wicked impenitence. It is their unconquered rebellion and love of sin, that prevents their coming to Christ and being saved. While the outward call and universal impression of the Spirit alone will never save any one—elect or non-elect—it may often have a restraining influence, even upon the non-elect, which will result in good to them. He wants some Scripture. For the ineffectual call, see parable of marriage supper, (Mat. 22:1-14), which concludes with the assertion, "Many are called but few are chosen." For the "common operation" see John 1:9. "There was the true light, even the light which lighted every man, coming into the world."

This article is not written with the remotest hope of convincing Brother Wesson. One who has overridden such an array of Scripture and sound logic as has appeared within the last few months in the Baptist Record from brethren Lee, Sproules and others, can still hold to such views as he gave out in his article, is not liable ever to change. Prometereus chained to his rock or one of the Siamese Twins to the other is hardly to be compared to the adherence Arminianism has for this brother. Surely he is joined to his idol and might as well be left alone except for the effect of his sophistry may have on others.

Nov. 28, 1907.

T. J. Moore.

Bible School at Newton.

Dear Brother Bailey:

We are to have a 6-day's Bible School here at Newton, beginning Jan. 12, 1908. Dr. W. J. McGlothlin of the Seminary, is to teach for us. Brother McGlothlin will deliver three lectures each day. Romans and John. Romans in the day, John at night. Brother J. E. Byrd has been invited to be here and deliver some lectures on Sunday-school work. I feel sure that he will come.

We want to insist that all pastors, Sunday-school workers, deacons and as many of the laity of our churches, both men and women attend.

We purpose giving free entertainment. All who purpose coming, send me their names as soon as possible. This will be the best opportunity that has ever offered itself to our people for Bible instruction. Let all that can arrange to come, do so at once. May I add that we hope to have our new church house completed, and will hold our meeting in it. It is heated with hot air and will be comfortable, with any kind of weather. Come.

Yours in Christ,

T. J. Miley.

A Noble Man Gone—A Prince in Israel Has Fallen.

Rev. A. B. Hicks was born in Choctaw county, Miss., June 4, 1846. He professed

faith in Christ at old Cross Roads school house in August, 1863, and was baptized into the fellowship of Bethany church first Sunday in September, 1863.

He was ordained to the full work of the ministry on the 2nd Sabbath in June, 1871, the presbytery being Revs. J. T. Fox, T. H. Wilson and M. C. Allen. He was then a member of Fellowship church, Zion Association and remained in that association until his death.

He was married to Miss Mattie Carroll Feb. 14, 1877, a daughter of Mr. John Carroll of Mathiston, Miss., a lady of accomplishments and all the qualities to be a help meet for that worthy man of God, eleven children have graced this union, eight boys and three girls; four of the boys preceded their father in going to heaven. So he leaves seven children and his devoted companion to mourn his absence.

He has been regularly in the pastorate since 1871, preaching to as good churches as we have in this part of the State. He was called to the care of his home church in 1871, and served it until his death, a period of 36 years. The church membership was about 75 when this brother was called and at his death numbered 296.

This work in his home church is a great work if that was all; but he preached all over this country, baptized some 1,000 or 1,500 people.

I looked on him as my father in the ministry. Was converted under his preaching, and while I was studying for the ministry, he was my advisor, helper and best friend. So from the very start there was a brotherly friendship that never was broken.

He helped me in a meeting at Wake Forest, one of his former pastorates, the last preaching he ever did. This was the last week in August, 1907.

There were several things happened in this meeting I will never forget. It had been 18 years since he was there, and those of the old membership who were living, came out to see him and hear him preach.

At the close of his first sermon they had a hand-shaking, it was a solemn scene. Since that time several of them have gone to their reward. So it was not long until they met in heaven with their old pastor to part no more.

His last sermon was from the text, "What shall a man be profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." Matt. 16:26. While he was very feeble then, this was one of the best efforts of his life and did great good, but he overdid himself and was unwell the next morning and only tried to preach once more and gave out.

Brother Hicks was a man with great force and power—very eloquent, his education was very good—had a beautiful flow of language at his command, had a mind of great comprehensiveness. He was a means in the hands of the Lord in bringing scores to Christ. He edified the Christians by bringing the sweet promises of God before them, and picturing in glowing colors the beauties of the heavenly home. He preached more funerals than any other preacher in the Zion Association. He was everybody's friend and everybody was his friend, in fact, he had more friends among his brethren and also among other denominations than any man I ever knew. He was a leading preacher in his association and his brethren delighted to honor him. He was moderator of his association several times.

Some two years ago he wrote me saying: "My work on earth is almost to a close,

I want you to come and say the last over my remains." I intended to comply with his request, but his people could not get their message through to me, so I did not get to attend his funeral services.

He is gone from earth, but is not dead—is living with his dear Saviour, whom he loved so well.

J. F. Mitchell.

The Laymen's Missionary Movement—A Warning.

There seems to be a misconception more or less general in some parts of our territory, as to the scope of the Laymen's Missionary Movement. It may not be amiss therefore, to consider its origin and its purpose, both of which are clearly defined.

This movement originated in the celebration of the centennial of a distinctive Foreign Missionary event, viz.: the historic Haystack Prayer Meeting at Williamston, Mass., which was the origin of Foreign Missions in this country. Its purpose, at its conception and ever since, has been clearly defined, viz.: to give the gospel to the entire world in the next twenty-five years.

In order to do this most effectively, it seeks to enlist the Laymen of the church, an element heretofore comparatively uninterested. Its scheme of visitation has reference only to Foreign Missions, its basis of calculation has been the need of the heathen world and the union of all evangelical denominations is possible only on a Foreign Mission basis.

In its wisdom, and owing to the exigencies of the situation, the Southern Baptist Convention has definitely united Home and Foreign Missions in its propaganda and this is also true of the Canadian Baptists. It is necessary, however, to the success of the movement that the line be extended no further.

While indirectly State Missions, Education, Church Extensions, and every other phase of church activity will be greatly stimulated by the movement, so that there will be a great advance all along the line, yet it would be an unfortunate mistake to turn the movement into merely a Laymen's Movement, for the fostering of every Christian enterprise. These all will gain more in the long run, by allowing Foreign Missions the pre-eminence in this movement.

Every creature has its enemy. Every movement its danger. The greatest immediate danger of this movement is in the elimination of the word Missionary from the title. All evangelical Christendom can unite on an effort to evangelize the world in this generation, but will not and cannot unite in any scheme of domestic missions or education or church building. The cohesion of the movement is gone, the moment it embraces these other objects although of themselves of great importance.

There is great power and success in concentration; there is great loss in dissipation. Not only does the denomination that falls out of line lose effectiveness itself, but it jeopardizes the entire effort. Each denomination has been traveling its own way long enough. It is time now to unite in this historic effort to obey as one body the Command of the Lord.

Southern Baptists have agreed to double their gifts to Home and Foreign Missions this year. There are only five months of the year left and extraordinary efforts must be put forth in all the States and material increase in our gifts to both Home and Foreign Missions must be made quickly if we wish to succeed. Home and Foreign Missions should receive our constant efforts

from now on, if we are to avoid a discouraging failure. The goal can be reached if every State will line up its forces at once.

Fraternally yours,

J. Harry Tyler,
Chairman Executive Committee.
Baltimore, Nov. 22, 1907.

The Northwest Mississippi Bible Institute.

This meeting was held, by invitation, with Coldwater Baptist Church, December 3rd, 4th and 5th. While the list of preachers was not as long as some, still this was one of the finest institutes I have ever attended. The local attendance was very good, considering the busy season of the year.

The book of Romans was studied through the 8th chapter. Some special subjects were discussed by brethren, such as, Ephes. 3rd chapter, by B. F. Whitten. This paper evoked considerable discussion—all of course, in a friendly way. Some of us thought the paper indicated that the author was tinged with the "Higher Life" idea—all of which he most vehemently denied. He also taught that salvation is a process—thus "We are saved—are being saved—are going to be saved."

Another special feature was a sermon on "Election," by H. W. Rockett, of Charleston. This was as fine a presentation of the Baptist position as I ever heard. Brother Rockett believes in election, based not on foreseen faith or goodness, but on the sovereignty of an allwise God.

Another feature was "The Distinctive Baptist Principle," by W. Alex. Jordan. "That differentiates Baptists from all other denominations is, 'Faith Alone in Christ Secures Salvation.'"

The Baptists are the only people who do not put either a person or a process between the soul and its Saviour.

Our method was this: One brother was appointed to read a chapter, then he would take the place of an interrogation point, and the brethren would quiz him, thus bringing out all the great truths in a given chapter. Each chapter was treated exhaustively. J. W. Lee on the first chapter, was the finest I ever heard, as was Rockett on the eighth and Cinnamon on the third.

The pastor, Brother Whitten, did everything in his power to please his guests and he succeeded admirably. He will soon move to Coldwater and over-see the building of a handsome house of worship and parsonage, on the best lot in the town, given by Brother Boone.

My home was with Brother Whitten at Mrs. Clark's. Our hostess was Mrs. Irma McIVER, assisted by her sister, Miss Effie. We had a lovely home and every attention one could desire.

Brother Dubois was chosen President of the meeting, and W. E. Lee, Secretary.

The next meeting will be held with the Batesville church, J. W. Lee, pastor, at a time yet to be fixed.

The community was lavish in its entertainment. God bless Coldwater and pastor.

W. Alex. Jordan.

Clarksdale, Miss., Dec. 1, 1907.

Yazoo City.

I leave Yazoo City in a few days to take up the work at Prentiss. I regret very much to leave this pleasant field of labor, where my wife and I have been so happily received and kindly treated by both saint and sinner, and especially where the Lord has so wonderfully and signally blessed my humble efforts. My reason for leaving

is the run-down conditions of my health, which, I feel necessitates a change. I leave the church united and in many respects stronger. She has moved along nicely this year without the assistance of the State Board, and is able to raise the pastor's salary for next year, three hundred dollars.

We have received about one hundred and forty-seven members within the last fifteen months, about ninety of which were by baptism. Our membership has about doubled itself. Our collections, also, have been real good.

Yazoo City is a good place to live and a splendid field for work. I take pleasure in heartily recommending it to some good man, who wants to do some real good genuine work for our Master. Come along, brother. I extend to you the hand of welcome and shall earnestly pray for your success.

J. B. Quinn.

ELECTION.

Again Some More Already.

The other day I had occasion to speak with Brother Carter at the Baptist Orphanage. When he answered the telephone call, I said, "Is that Dr. Carter?" When he assured me upon his honor it was, I said, "This is Dr. Riley," and dead went the phone. It was some time before the operator gave us the line again.

For the past six months we have had diverse and sundry articles on predestination, election, foreordination, foreknowledge, fate, etc., until the brethren have run out of "soap" and have turned to (dis)ussing each other, thus trying to do as I did, "Dr." themselves. I think it is time to "ring off," and let the operator (the editor), give somebody else the line awhile.

Fraternally,

G. W. Riley.

Jackson, Miss.

"X."

In The Record of Dec. 5th, on page 2 is an excellent sermon on "vital Christianity." The sermon is very readable, suggestive and instructive, but the letter "X" occurs in it 21 times. When I first began to read it, I couldn't make any sense out of the few first X's, but when I came to the word changeably lg anxtid hit aibmbmai 12a18 "Christ" written in full, and used interchangeably with the letter X, it came to me like a flash that the writer was once a student at the Theological Seminary, where they use this with many other abbreviated signs in a sort of "home-made" shorthand.

This calls to mind a line written in red ink by Dr. Broadus on one of my written sermons "for criticism" in which I had made very profuse use of the letter X. The memorable red-inked line was this: "I think it shows more reverence in a sermon for others to read, to write out the word Christ, rather than use the letter X."

Fraternally,

G. W. Riley.

Jackson, Miss.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Catarrh is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Catarrh is taken internally, and acts directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative power, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. J. C. Ketchum & Co., London, N. Y. Sold by Druggists.

A Plea; and a Defense.

A Plea.

I mean a plea for "The Philadelphia Confession of Faith," or that part of it which treats of the "decree" of God. There is danger sometimes of condemning things before their merits have been seen or carefully sought after. Let us do no injustice of this kind to this venerable and respected document. Let us give a fair hearing before passing adverse judgment upon it; if not for its own sake, at least for the sake of our fathers who made it. I give here as much of it as is necessary for my purpose: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established." There is nothing here that my reason or my conscience objects to. It seems to be a concise and truthful setting forth of things as they are revealed in human history; so apt, as to inspire one with the wisdom which produces it.

Two things are clearly set forth in this declaration: (1) The sovereignty of God and (2) The free moral agency of man. Whether these two things are reconcilable, the declaration does not assume to say, but satisfies itself with a simple statement of the fact. Every man feels that he is free and responsible when he acts, and that God is over all. This is what the confession teaches, and to read any more into it is to pervert its teaching, and do injustice to its framers. There is a law in polemics: to allow each one to interpret his own position, and to ascribe to him nothing which he disclaims, and which could not be drawn from his teachings by a reasonable inference. This law will apply also to documents. Suppose we should disregard it in our interpretation of the Bible? Suppose, after we have considered such Scriptures as these: "The Lord hath made all things for himself; yea even the wicked for the day of evil," and "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," we should ignore such as these: "As I live saith the Lord, I have no pleasure in the death of the wicked," "O, Israel, thou hast destroyed thyself; but in me is thine help," and shut them out of the court of our judgment, how could we hope to obtain a correct idea of God's character? There is no contradiction in God's character or his word. The severe arraignment of man, in God's word, is self-invited in man's character. The "Confession" declares only this—nothing less, nothing more—and we should not read anything into it which the framers did not put into it. To me it is a clear Biblical presentation of God's sovereignty, and man's free agency, and there is nothing in it at which my conscience rebels.

Defense.

God is the great Architect of the universe, and has a plan in the world. I suppose all intelligent people are agreed in this, for it goes without saying. Must God let sin play havoc with his plan, in order to establish man's free agency? Is not the "natural man" prone to sin, opposed to God and his plan. Cannot God interfere to arrest the influence of sinful acts, without his interference being called into question? When Joseph's brethren sold him into slavery, their part in the matter was done. They

acted freely. God turned the act into a blessing to the country, and glorified himself through it. By doing so, did he infringe on their freedom, or destroy the moral obloquy of their act? By no means. It was so too, in the case of Judas betraying Christ, that the "determinate counsel" of God with regard to Christ was brought to pass; and yet for that reason, the character of the act was not changed for Judas went "to his own place" when he passed hence. If God must not interfere with the effects of sinful acts, then he must wait to see what influence man's acts will have in the domain of morals, before he can form his plan for the government of the world. Did not God take sin into account in forming his plan, and will not sin be made to glorify him? Or will it be an eternal dishonor to him that sin was allowed to come into the world and mar his work? The "Confession" says sin shall glorify him; and I believe the "Confession" and the Bible are at one on this point. Of course, it means the sentence he shall pass upon sin and its punishment, and not his condoning it. Did not the wickedness of Pharaoh result in the glory of God? Did not God "get honor" of him, when the nations trembled at the advance of Israel, through a knowledge of what God did to him at the Red Sea? Is there any event in this world which will not finally add something to God's glory under his directing power and wisdom? In so far as it will not be so, thus far will he seem to have failed of his purpose. God does reckon with sin in his dealing with the world. It is one of the factors that must be considered in the great moral problem. The Psalmist says: "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." The restrained and the unrestrained wickedness of the world, through his shaping, shall in some way, work out to his glory. God does not produce the wrath, but he makes it subserve his purpose. The "Confession" and the Scriptures are agreed in this. Shall we find fault with the "Confession" and the Scriptures for teaching this? How else is sin to be dealt with? The demands of liberty are satisfied when man acts through choice. After the act has been committed it has passed beyond his control. If God controls the act, or rather its influence, after it has passed beyond man, he does not thereby curtail man's freedom. This is God's universe, and nothing can happen in it without his permission; or if things do happen in it without his permission, then he is not Sovereign. God's plan in the world must embrace all events, and all the acts of man—good and bad—else it would be neither perfect nor feasible. Though God does not cause sinful acts, he must curb their influence, that they may not derange his plan, and thwart his purpose. This must necessarily be so. How could God run this world if forces are let loose in it which he could not control? Otherwise chaos would result. While man acts freely, the sphere of his action has its limitations. The sweep of God's government stretches beyond the reach of his influence. "Where wast thou when I laid the foundations of the earth?" God says this to us as well as to Job. He did not ask our permission, nor consult us about his plan, nor take us into counsel. It is better to risk the government of this world to the wise and unchangeable God, in whose hands the reins will not become tangled, than to the fallible judgment and inconsistent will of man.

There is a tendency in these latter days, to exalt man above the position in which

his limitations place him, at the expense of God's sovereignty. It is said that God can not do such and such things because he would infringe on man's rights. If this is true, then man is standing in God's way and blocking his path. It is admitted, I suppose, that God has decrees. Decrees are necessary to his purpose. His decrees are of two kinds, (1) positive, where he brings direct influence to move men in a certain direction. "What was I that I could withstand God?" was Peter's apology for preaching to Cornelius, when called to account by the Jewish Christians. Under this positive decree all the chosen ones are brought into God's family and saved, and it is irresistible. (2) Permissive or indirect influence, when man is allowed to act according to his natural inclination, without interference on God's part. In the nature of things this is as much a decree as the other, because nothing can happen without God's permission—not even the falling of a sparrow. Under this permissive decree, sin came into the world, with all its evil consequences. All things, good and evil, come under these decrees. It would be an easy matter, with an open Bible to show that God does press some men into certain courses, while others are left to their own inclinations, without interference. Take Abraham, and Moses, and Gideon, and Elijah, and Paul. They were moved by God as the world was not moved. If all men had been treated as those were, the course of the world had been different. Have we anything to say against this way of proceeding on God's part? Could we offer some suggestions of improvement on his way? Would it not be better to distrust our own reason, and consent for the allwise One to direct the affairs of the world? Before the Baptist Congress in London, our own Dr. Mullins laid down some axioms for general acceptance among Baptists, and the "Theological axiom" was this: "The holy and loving God has a right to be Sovereign." So say I, and so we all ought to say.

H. W. Rockett.

The Faces of Our Missionaries.

The Foreign Mission Board is preparing a large group picture showing the faces of all our missionaries, giving the name and field of each one. The group is printed on a sheet of heavy paper, twenty-eight by forty inches, suitable for framing or hanging up as it is in the Sunday School room, ladies' parlor or some other room of the church. It will be of peculiar interest to all who love our missionaries and the great cause in which they are engaged. It will have, also, an educational value, as in this way our people will come to know the faces of our great band of brave workers. The picture will be distributed in two ways:

First. We agree to send one of them to every Sunday School superintendent who will agree to observe Foreign Mission Day in the Sunday School on January 19th. We have a most excellent program for this day, and we would like to have the day observed in every Sunday School in the Southern Baptist Convention. Let each superintendent who would like to have one of these pictures for his Sunday School send us his name and address.

Second. We will give one of these pictures to any one who will secure for us five new subscribers to the Foreign Mission Journal. Our people are manifesting great interest in Dr. Willingham's letters from the Orient, and since these letters are to run

for some months, we are anxious to increase the circulation of the Journal, so that many more people may get the benefit of them. Any one desiring to secure a club will be supplied with sample copies of the Journal by sending us a postal card stating that fact.

William H. Smith
Editorial Secretary.

Election.

D. W. Bosdell.

This is a subject upon which much is being said—some sense and the remainder not. Some of the brethren are writing, being guided altogether by what has been written and not at all what the Scriptures say. Others in their replies are very unkind in their criticisms. I shall not criticize any one but confine my investigation to the Holy Scriptures upon this question. When I say I shall confine myself to the Bible I do not mean quoting the Word simply—a parrot can do that—but I shall endeavor to produce and deal with all the passages where God's idea underlying the passage is that of election. That is election as it is usually understood, referring to God's arbitrary choice of some to eternal life and the remainder to personal and eternal death.

The Old Testament.

We cannot use the Old Testament upon the subject. This consists of types, shadows, figures and prophecies, and not in a revelation—the revelation is to be found in the New Testament. Hence we are not warranted or even permitted to use this part of the Bible to establish a doctrinal postulate. We may use it as illustrative matter to the revelations of the New Testament, but under no other circumstances touching this question. Hence, I pass it.

The New Testament.

1. The Synoptic Gospels—(Matthew, Mark and Luke). In these we fail to find the term election—(eklogan). They do not use the word once. They use the term "elect's sake"—(eklektous) in Matt. 24:22, 24, 31; Mk. 13:20, 27. These expressions should have been translated the chosen or the saved, since the reference is invariably to those whom the Spirit will call to God through Christ. Now, for any one to inject into either of these passages, or this passage, because it is one reference, the idea of election as understood today, is to fail to get God's idea and cruelly misrepresent the truth and misrepresent the Word.

2. The Writings of John—(The Gospel, three Epistles and the Revelation). The term elect or election (eklektos, eklogan), are neither used (in the Revelation or his epistles for once, I do not consider his second epistle and first verse. Here we find the "elect lady"—(eklekta Kuria). This expression has baffled all expositors of the Bible and none are agreed as to how it should be translated and what it means. All certainly must agree that it is not pertinent to the question of election. His Gospel. In this we fail to find the term election—(eklogan). It is not used once. The kindred words—choose, chosen—(exeloxoto) we find in chapters 13:18; 15:16. When we get the divine idea underlying these expressions we must see it to be foreign to the question of election and by no manner of interpretation can be made to apply to it. We pass the entire writings of John because he does not use the term or refer to the matter. This is indeed very strange. If election is a Christian doctrine why did Christ fail to refer to the question? Why is it not once referred to in the Gospel or writings of John?

3. The Acts of the Apostles and epistles of James, Peter and Jude. The terms elec-

tion—(eklogan) is not used once in this section of the Bible. The word "elect"—(eklektos) is found in (1 Peter 1:1, 2 Peter 1:10). Correctly translated would be—"elect who are sojourners"—(Rev.)—and not "according to the foreknowledge of God."—(A. V.) What was God's idea with the apostles' expression? He was regarding all whom he addressed as subjects of His saving grace. The expression corresponds to the Old Testament use of Jehovah's peculiar people—(Is. 65:9, 16, 22; Matt. 20:16; 22:14; 24:22, 24, 31; Mk. 13:20, 27; also (Luke 18:7). Certainly a critical study of these passages will disclose the fact that personal and individual election to life or death is foreign to the Lord's idea. Acts of the Apostles. In this book we fail to find the term election. The word elect—(ekloga) is found in (Acts 9:15) and translated—"chosen vessel," with reference to Paul's choice for the work of a missionary. Consequently outside of the writings of Paul the matter is not referred to. It is possible to quote Scripture and make all kinds of cruel butcheries and applications of texts that are wholly unwarranted, but if the question as understood today is referred to by any one outside of Paul's writings, let such a passage be produced.

4. Paul's Writings—Election (eklogan) is used three times in Paul's writings—(Rom. 9:11; 11:7; 1 Thess. 1:4). The word is found in a form in (Rom. 11:28). The term is found nowhere else in his writings. These expressions do not refer to individual salvation or damnation, but to Israel's national and religious conceit—(Rom. 9:11; 11:7). In (1 Thess. 1:4)—the following context—vs. 5-10) explains the expression, i. e., that their lives proved that God's choice was not in vain.

Elect—(ekloga) is found twice—(1 Tim. 5:21; Rom. 8:33). To be found nowhere else. In each of these we encounter a difficulty. In (1 Tim. 5:21) we have "the elect angels"—(eklekton aggelon). In (Rom. 8:33) we have "God's elect—eklekton. Theou). In these Scriptures we fail to get anything further than a reference to the chosen—the called—the saved. In (Rom. 9:11) we have "That the purpose of God according to election might stand not of works, but of him that calleth."—(a kat' eklogan prothesis). Study the Greek expression. It can mean most naturally translated—"that the purpose was so formed that in it an election was made the opposite to merits or rights."

Let us notice—1st. Paul uses the terms, "the called"—(klatoi) and "the chosen,"—(eklatoi)—almost indifferently and this prevents close critical study in many places in his writings. A critical study of his writings will prove this fact to you. 2nd. The subject of election as understood today was not an agitated question, even if it existed at that time. As the apostles made deliverances upon these agitated questions—(1 Cor. 7:1-40; 15:1-58; Rom. 1:15-11:36)—we need not expect it upon this one. This accounts for its absence. Chapters 9th, 10th, 11th, of Romans deal altogether with another matter.

The conclusion of all this investigation is: Election as we understand it today, referring to God's arbitrary choice of some to personal individual and eternal salvation, and the remainder to personal, individual and eternal damnation, is not taught in the word. There is not a single passage in the entire word, if we get God's idea underlying the passage that can be made to teach so repulsive and dishonoring a doctrine.

There was a question, however, much ag-

itated at that time—i. e. That the Jews as a nation were God's peculiar people—chosen elected and because of that choice or election God could not consistently reject them. "With the Jews all the Jews were elected, and all others reprobates." The design of the epistle to the Romans was to unfold the doctrine of justification by faith as against that of works as was held by the Jews. Hence the election of Judaism to Christianity. "Thus it was: either to affirm God's faithfulness to His own election and deny the Gospel, or affirm the gospel but give the lie to the divine election and faithfulness."—(Godelet). Paul must face the question and this he did in these chapters—(9th, 10th, 11th) of Romans. These chapters must be studied as a whole or the reader will be drawn to a one-sided conclusion touching God's teachings. The discussion in these chapters fits perfectly into this question. It is aimed at the Jews' national and religious conceit. "It was designed to show them that, notwithstanding their claim to be God's elect people, the great mass of their nation had been justly rejected of God; and further that God's elective purpose or choice included the Gentiles. The Gospel rejected those who believed not. This the Jews claimed could not be done, if God be true to them. This entire deliverance by Paul is to this question—to one people, not two—the potter had one piece of clay, not two—to the Jews as a nation. That there is a divine election—"The act of God's holy will in selecting His methods, instruments and times for carrying out his own purposes"—is a fact of history and of daily observation. Thus His election embraces the choice of certain men for certain missions in the world—i. e., the prophets, Cyrus, John the Baptist, the Apostles, Luther and "ad infinitum." This appears in the natural endowments of men; in the distribution of those advantages that minister to the strength of nations; in the inferiority of one people to that of another. These are and were because it thus pleased the Lord.

But the question of salvation—personal and individual salvation, or personal and individual damnation—the Gospel puts it to hinge upon human freedom. Human freedom is a fact in the divine economy too obvious to need proof. It appears in the utterances of Paul himself; it is carried on in the entire drift of the Scriptures. In the Holy Scriptures man's moral choice is asserted, assumed and appealed to; punishment is clearly shown to be due to man's own obstinacy and disobedience. Damnation is shown to be the cause of a failure on our part to believe (Mk. 16:16), and salvation or eternal life the result of our exercising faith—(John 3:16, 36). But "if human destiny were fixed by an unchangeable decree, the exhortations to come to Christ; the cautions against moral lapse; the suggestions that because of such moral lapse we often lose blessing from Him; These would assert themselves as a stupendous force, a colossal and cruel satire." (W. S. N. T. Vincent).

Now should this article evoke replies, I covet but one thing, and that is that such replies not consist of quoting Scripture that is wholly irrelevant. This is often sacrilegious because such is an effort to make God teach what he does not teach. All that is necessary is to give the passage where the text and context teach that God has elected some to personal, individual and eternal life, and the remainder to personal, individual and eternal death, and where such a passage is a true translation of the original Greek.

DON'T DRINK.

A Liquor Man's Solution for the Saloon Question.

For the purpose of considering the present reform movement among the New Orleans saloon men, a meeting of the Executive Committee of the Louisiana Liquor League will be held this evening at the Retail Grocers' Association Hall, at the corner of Poydras and Magazine streets. It is probable that some action for the betterment of the business will be taken at this meeting.

Among the saloon men who went on record yesterday on the prohibition question was O. Saures, proprietor of the Crescent Hall Cafe, and several smaller places. He said:

"I am not in favor of abolishing the barrel houses of which we have heard so much lately. I think everybody should be given a chance to make a living.

"I am in favor of reform, however, among the churches. I think this would do much more good than trying to reform the saloon men. If they think it is wrong for people to drink, let them go out and reform the people so they won't drink, and if they succeed in doing this, why, saloon men will have to get out of business.

According to my ideas, this would be the better plan for them to pursue."

Let's not work for prohibition less, but follow Mr. Saures' advice and work for total abstinence the more. It will not do to reform the drunkards and leave the saloon to tempt them; that is



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VICKSBURG.

Mr. Foster Says He Will Fight Prohibition Move.

Special to The Times-Democrat. Vicksburg, Nov. 21.—T. R. Foster, representative to the Mississippi legislature from Warren county, will make a fight against the Prohibition move, and he expects the support of all the Warren county representatives.

"I believe the great majority of the people in this county believe in the present local option law, and I would do all in my power to see these statutes are not changed."

The prohibitionist can take warning of the above declaration from the representative from Warren county. Vicksburg is the Sodom of Mississippi, it is to Mississippi what Mobile is to Alabama.

The whisky men dominate the politics of Warren county, and you may expect the men in the legislature to go their full length against prohibition, and they may be able to control a number of men, but they will never get a Mississippi woman to go to Jackson for them and the perpetuation of the iniquitous raffish.

The Temperance lesson for this quarter is very fine. It sets forth the fact which must be back of all our convictions as to moral issues: We cannot evade responsibilities. The first verse of the scripture lesson, so then "every one of us shall give account of himself to God."

We may evade responsibility so far as the present is concerned, but there is a time in the future at least when we must face our responsibilities.

The whiskyites of Mississippi have no show in defeating the Statutory Prohibition Bill for the State, and the Distillers' and Brewers' League will not render help national aid to use at Jackson. The Liquor Dealers' Association of the State will, of course, do all they can, and we should not fail to work.

W. H. Patton.

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